Ib: Riggs E-5 (1946-1952) 195"
SG4 Araucanians SG4
Chile

Formerly, children born crippled or idiotic were killed, as previously noted. Cooper lists an infanticides deformed offspring, one of twins, and an illegitimate child, and notes that his sources are not clear on the frequency of the occurrences (1946, p. 733). In Colhelpe area it is a known fact that one of twins is killed.

In rare instances, it appears, a child born out of wedlock was killed by its mother. She is known to do so in Colhelpe area. "A daughter of one of my neighbors killed her illegitimate child. I told her she would dance for her for doing such a thing. But recently she had another such child and killed it too. Some say she throttled the babies immediately after birth; others say she crushed them to death by pressing them against something hard. Both children were born in her house." A non-Araucanian in the same area knew of one young unmarried mother who had killed her child and had heard it said that others had done so; but the informant had been unable to verify the rumors.

CHILDREN: ALBINISMS; LEFT-HANDEDNESS; SPECIAL DEFECTS

No Araucanian was known to be colorblind. Young children often mistake blue for green or vice versa, said a non-Araucanian teacher, but she thought this was owing to a lack of knowledge of colors, for the mistake was no longer made after the children grew older.

Both left-handed and ambidextrous children and adults were seen. Of its school children, 2 girls and 1 boy were left-handed; all three, however, wrote with the right hand. "I would never let them write with the left hand," said their teacher. Quoting another teacher: "Parents are not disturbed over a left-handed child, but they make it a point to tell me when they bring the child to school that it uses its left hand instead of the right hand; that it has grown into the habit of doing so."

The left-handed child was known to stutter, including the three whom the teacher had obliged to write with the right hand. Another child in the same school did stutter. "His parents are first cousins," the teacher explained. "They have two more children, but these do not stutter. All three children are deaf mentally." In Colhelpe area many children stuttered and so did a few adults.

ADOPTIONS, ORPHANS, SLAVES

No Araucanian child is left without a home. Not only is a deserted or an orphaned child adopted, but, in some instances, one from a normal home as well. Never do relatives permit a child to be placed in A Chilean orphanage.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

sometimes an entire twist is so rolled. Twists or braids are made 302
toward the front, tied together there, and kept from falling forward
while working either by being folded on the crown and again tied
there, or by being slung over the head and allowed to hang down the
back (pls. 6, *a*; 36.) A woman's manner of hair dressing did not
indicate whether or not she was married.

To make hair grow, women mash all parts of pillaroral (unidenti- [324]
fied), a plant that grows in swamps, in a dish, pour boiling water on
it, and rub the scalp with the liquid. Koulenkiun (unidentified), a
climbing vine that grows in woods, is also used. When asked if men,
too, use this preparation, the informant answered, "Most certainly not!
Why should men want so much hair?" Men do not become bald. [145]
An occasional person has gray hair.

Formerly men cut the hair shoulder length; they did not wish to
appear like women. Most men today have the hair cut short as Chilean
men do. An occasional one wears his long—generally he is a man who
has few contacts with Chileans or is an old man, especially a cacique.
Such men either wear braids, or have the hair cut ear-lobe length and
wear a band around the forehead tied at the back of the head to keep
the hair from eyes and face. The band (trarilogko), formerly woven
of yarn, is now usually a square piece of cloth folded to form a tri-
angle and then again folded to about 1½ inches in width. It is tied
in a knot at the back of the head; ends hang loose. An informant
reasoned from his observations that men today who still wear braids
have a keen appreciation of the old culture, and added: "I noticed
while visiting south of here that Mapuche men who were pointed out
to me as having been best able to defend their rights against the
Chilean Government were those who still wore braids."

Most married men wear a mustache and are proud of it. Often
they let it grow past the corners of the mouth (pls. 25 and 26). Rarely
does a man have a growth of hair in front of the ears. His beard is
generally scant, and he usually depilates it. Men who do have heavier
beards remove them by first rubbing the face well with warm dry
ashes taken from the hearth—"ashes of any kind of tree will do"—
and then shaving the hairs off with the edge of a clam shell, such as
are found in local rivers. After shaving, the face is smeared over
with yellow clay and then washed. "It is the same clay we use in
pottery making; it heals the face. My husband always bathes and
shaves before he goes to the Sisters."

Most informants agreed that it was not customary, formerly, for 301
men, except caciques, to wear earrings—"although some men were [602]
them, large ones, they were." A cacique wore only one, and it was
of a diamond shape (fig. 9, *b*).

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

881 then gave me some nice clothes. I was 15 years old then. No, I was not given any herbal decoctions." Several informants spoke of a girl's voice changing about the time of her first menses.

841 There were no taboos regarding the use of dishes by menstruating women. "No one ever used anyone else's dishes at any time; everyone in the family had his own plate or bowl, and spoon. And each one knew his own, because his mark was engraved on his own, such as a bird or a tree, or some such mark." She continued, "My mother was right: it ended before I was 50 years old. I had my last child when I was 44. Soon after that I had irregular periods, hot spells, was dizzy always, my teeth ached; but all this ended too."

Of a menstruating woman it is said, "She experiences the moon." Of a woman past menopause it is said, "She no longer experiences the moon."

ADULT BEHAVIOR

CARE OF THE HAIR, BATHING, PERSONAL ADORNMENTS, PERSONAL APPEARANCE

302 A low hairline, an Araucanian trait, was not desired; neither was facial hair. Ashes, "any ashes from the fireplace," were rubbed on a boy's face to keep him from having facial hair. A considerable growth of hair on the forehead was removed by smearing either dough or flour mixed with water, or a paste of blood and ashes, over the forehead, letting it dry, and then rubbing it back and forth, thus pulling out the hair—a process called "cleaning the forehead" (liftun-tal). If there were only single hairs, they were jerked out with the fingers, or with a finger and the help of an implement, like a stone. Baldness [145] occurred when a man reached 100 or more years of age. "My father was 130 years old, so old that he lost all his hair."

515 [824] The hair is washed when bathing. A lather of leaves of chacay is used in place of soap, as formerly, especially by those who cannot afford soap. If a luster is desired, the hair, when dry, is saturated with several-days-old urine, an act called küllaitun. Bathing is done in creeks, rivers, or lakes. Many persons bathe daily.

302 A hairbrush was made from the roots of "a plant that grows on trees." The roots were wound about with narrow strips of bark to form a handle; the other ends of the plant were used in brushing. Such a brush in the collections of Parque Nacional de Lanín (specimen No. 77) is 14 inches long and 6 inches in circumference at brush end.

301 Formerly, every adult person wore silver ornaments. These were earrings, necklaces, bracelets, rings, and studdings on belts. Women